

Mistery Babylon

(ii), 38 pp
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H 3173

the Mother of Harlots

DISCOVERED:

Her Rise, and when, with
many of her sorceries.

W H 3173

With her Merchants of divers or-
ders, and ranks, and Merchandise of divers
sorts this many hundred years.

Also her last Merchants, with their delicate mer-
chandise discovered; In answer to a book tituled the
*Directory for the publick Worship of God through En-
gland, Scotland, and Ireland*, which now is the
chief traffick her last reformed Merchants
trades with, in all these Nations.

Published by F. H.

And the Merchants of the Earth shall weep and mourn over her,
for no man buyeth her merchandise any more, Rev. 18.11.

And every Ship-Master, and all the company in ships and sailers,
and as many as trade by Sea stood a far off, and they cast dust
on their heads, and cryed, weeping and wailing, saying, Alas,
alas, that great City wherein were made rich all that had ships
on the Sea, for in one hour she is made desolate, Rev. 18.17.16.

L O N D O N,

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near Aldersgate 1659.

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COLLECTOR'S
CATALOGUE

of
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Mystery Eabylon, &c.

IN the end of the primitive times, when the Apostles had finished their Testimony committed unto them, & had gathered many out of the world, and converted many unto God, and many were established in the faith of our Lord Jesus Christ, (which purifieth the heart and giveth victory over the world,) and were led to the beginning, before the world was made, and the Churches which were in God, which had received the anointing, by which they knew all things, even the invisible things of God, and the mysteries of his glorious Kingdom, which God through the Spirit did reveal unto them, which Spirit they had received, being begotten of God, by which Spirit they called him father, and by which Spirit of truth which was manifest from the God of truth in their hearts, by which Spirit they were led into all truth, and became Sons of God, and heirs of the promise, and this Spirit was their direction, and led them to worship God aright, to obey and glorify him, and his name which brought salvation unto them; and into this Spirit they were all baptised by the one Spirit into one body, and in this one Spirit they met and worshiped God, and were of one heart and of one mind, and did know their Director near them, and in them, and the time did come when they worshipped neither at *Jerusalem*, nor at *Samaria*, but in the Spirit, and in the truth, wherein the Father was glorified, and came to see that fulfilled which the Prophets bore witness of, even him in whom all the Prophets ends in; Christ made manifest in them the hope of glory, whose voice they heard from Heaven, by which they were quickened & raised from death to life, by the effectual working of the mighty power of God, which wrought in them that did believe, and they were in the unity of the Faith, by which all their hearts were purified who held it, which is a mystery held in a pure Conscience, by which they received

an assurance, and were made partakers of the promises, and became Inheritors of life and light, and immortality, and heirs of the promise, and Joynt-heirs with Christ, and they sate together with him in heavenly places, and eat with him, and drank with him in the Kingdom of God, which stood in power and in righteousness, joy, and peace, and did not look like the *Pharisees*, loe here, or there, but first felt it (as a grain of Mustardseed) in themselves, or as a corn of wheat which afterwards springs up as a blade, or as an ear of wheat to ripeness, to a full corn, and they did walk from Faith to Faith, from strength to strength, and did appear before God in *Sion*, and the *Hebreus* were come to Mount *Sion*, from whence God shined out in perfect beauty, who became their satisfaction, and peace, who had revealed his Son in them, whom God had made unto them Justification & Sanctification & wisdom; and so they knew one God, the Father of our Lord Jesus Christ, and one Faith, one hope, one baptisme, the one Spirit into which they were all baptised, into which they all did drink by which all that did believe were sanctified, and did receive the inheritance among the Saints in light, and this was the Church that was in God, which was begotten by God the father, and preserved in Christ Jesus, in the lively faith, and in the lively hope, by which their souls were anchored, & they established in the truth, that made free, and they had received the spirit of Prophecy, and did speak one by one, according to the Revelation of the spirit, (which led out of confusion into order) and they being in the power of God, did walk by its order, in the order of the Gospel.

And now was the woman cloathed with the Sun, who had the Crown of twelve stars upon her head, and the Moon under her feet, who stood in that which was unchangeable and immutable, and now wast the Man-child brought forth which was to rule the Nations, and was revealed to the Church which was in God, and he was the head by which all the members of the body was united together in one, and reconciled to the Father in one, and by

by his Obedience, Justification did come upon all that did believe.

But since the woman fled into the wilderness, and the Man-child was caught up unto God, the mid-night of Darkness came upon the whole world, and the Incerity was lost, and the image of God lost, the Heir caught up out of the worlds sight. Faith was lost, Hope lost, the Spirit lost, (the Saints rule and direction) And then the whore appeared, and made all Nations drunk with the wine of her fornication, and they staggered and reeled to and fro, hither and thither, having lost the Spirit, became all waters, and unstable, and all the world wondered after the Beast, which then arose after the primitive times, and after the Apostles daies, and admired him, and worshipped him, who killed the Womans seed, and made war against it.

And then the whore made Decrees, who was gone from the Law-giver, and she made confessions of faith, and articles of faith, being out of the power of God, who is the Author of true faith, being guided by the power of the Dragon, she made orders of worship, and gave directions for worship, having gotten on the free womans attire, the outside, the Scriptures, the form of Godliness, but afterwards became more abominable, having both lost the power and the form, worshipped the Devils power, and the Dragons power, and came forth in the image of him, and reached out the cup of fornication, and made the Nations drunk with her Inchantments and sorceries, and she drunk the blood of the Martyrs, the blood of the Prophets, and them that kept the testimony of Jesus, the spirit of Prophecy, and then prescribed forms of worship, forms of prayer, and made creeds and faiths, and articles of faith, and many faiths; having lost the order of the Gospel, she made many orders, and sent out many Merchants to carry abroad her traffique and her merchandize to the Nations, and whole ships were filled full of it, vessels full of it, which went upon the Sea, and road upon the waters, upon Kindreds, Tongues, Nations, and Peoples, who received

ceived of her merchandize, and bought of several sorts of merchandize which the several Merchants traded with, who had several orders prescribed then, (as Popes, Cardinals, Jesuites, Fryers of many orders, and Monks of many orders, Jesuites of many orders, and all these carried their several wares & traffique, and many more Tradesmen, many more merchants whom she sent out with her merchandize, who have been made rich by her merchandize, and other merchants were Bishops, Arch-bishops, Deacons, Arch-Deacons, Pryors, and Covents, Vicars, Comissaries, Chapters, Chancellors, Vice-Chancellors, Doctors of Divinity, Batchellors of Divinity, Doctors of Art, Masters of Art, Batchellors of Art, Priests and Curats) by which they were made rich, and abounded in Treasure.

And the Beast whom all the world wondred after, compelled all to worship him, both small and great, upon which the whore rides, the scarlet-coloured Beast which hath guarded all her Merchants, and made all Nations buy their ware, and hath compelled all People to buy the whores Sorceries, even all the invented and heathenish triumpheries which the whore hath patched up; and their Merchants painted over, which they have patched up, some from the Jews, some from the Heathen, some from the Saincts words mixt with their own imaginations, and deceit, and has holden forth these as the publick worship in the Nations, and Kindreds, Tongues, and Peoples, their many Creeds, many Confessions of the Faith, many Catechismes, and many forms of worship; and when the people is weary of one sort of Merchandize, then brings another in more deceitfull and worse, and the Beast hath compelled the Nations to buy it, and to hold it as the publick profession of the Nations, though never so unsound and rotten, though damnable doctrines, and doctrines of Devils, though invented, and heretical opinions, invented since the Apostles dayes; yet cryes the Beast, the Church hath ordained it, and the ancient Fathers has agreed upon it, and the Councils has confirm'd it, and the Devines has

ratified it, and the Bishops, and Arch-bishops, and reverend Fathers has confirmed it, and recommended it for Orthodox and Authentick.

And therefore sayes the beast upon which the whore rides, (the false Church) the mother of Harlots, if you will not agree to it, you are Hereticks, for the Church has power to censure you, to excommunicate you, and to curse you, and to deliver you up to Satan; and then the beast having made Laws for the sale of the Whores Sorties, and for the guarding of her Merchants, and their ships, if you consent not to the Articles of the Faith, and Confessions, you break the Law of the Nations, and are not subject to Authority; and now you are not punished for Religion sake, nor for Christs sake, nor the Gospels sake, but as evill-doers, and Transgressors of the Laws of our Kingdom or Nation: and thus the mother of Harlots which got up since the Apostacy, who hath drunk the blood of the Saints, and shed the blood of the Martyrs, and slain the witnesses, and hath put to many cruel deaths, She saith, I am clear, we kill none for Conscience sake, we persecute none for the Gospels sake, nor Christs sake, nor for Religions sake; but you suffer as Hereticks, and you have transgressed the law of Kings, Emperors, Councils, and Parliaments, and are enemies to States and Governments, and Rules, in breaking their wholsome Laws eryes the Harlot, who hath lost the favour; and her Merchants, which calls that which stinks and is corrupt, wholsome, and so saith the beast, we persecute you not for Religion, neither in persons, liberties, or estates, but the Church hath recommended this Doctrine, these Articles of Faith, these Creeds and Paper-nosters, this publick worship, or that Mass-book, or that Common Prayer-book, or this Dic-Story, and are not they the fittest to judge of Religion, who hath the Tongues, and the Original? and is fittest to give meanings and interpretations of the Scripture?

And therefore we make a Law, that the Mass-book shall be holden out for the publick profession of these Nations, as the Pope, Cardinals, Jesuits, and Fryers think fit, and that

that the Common Prayer-book be holden forth as the publick worship, which the Bisbops, Arch-bisbops, Deacons, Arch-Deacons hath recommended unto us, as that which is consonant and agreeable to the primitive times, and to the Church which hath been established so many hundred years, and whosoever will not consent and perform all the Rites and ceremonies, let him be indicted, and let him be presented, and let him be cited to appear before a Bisbop, and let him imprison him, and fine him, and take away some of his Estate, and excommunicate him, and then its fit that the Secular power take notice of him for transgreling of their Law, and pillory him, or cut off his ears, or stigmatize him, and banish him, and let his Estate be confiicate to the King, or Prince, against whom he hath transgressed, for he sufferis as an Evil-doer, and hath brought this upon himself, because he would not be subject to our Church orders, and to the laudable Customs of our Nationis or Country.

And saith some other of the whores Merchants who are of another order distinct from the rest, and carries other sorts of ware, and traffiques with other sorts of Merchandise, and some newer fashion, which is liker to bewitch people, they cry out to the Rulers of the Earth to propagate their trading and their merchandize, and saith, it were fit that some Doctors and Orthodox men were called together to consider and consult about their trade, and what sort of ware or traffique will most bewitch people, and enchant their minds, that so her Ships may go on the Sea; for if Kindreds, Tongues and People will not buy her ware, her Ships cannot go, and their trade will goe down; if ever Nations come to the Rock, or people come to some stability, or know the precious treasure, and the heavenly treasure in the earthen vessels, they will buy no more of us; if the Sea be dried up that no more a gallant Ship can passe thereon, nor never a Gally with oars, then we shall all turn bankrupts, and then may we cry alas, alas, we that have been made rich are now become poor, therefore what doe we do? let us take counsel together, and

and if any tell that they have obtained the heavenly treasure, and are come to the durable riches, and to the treasure that cankers not, and that they have found it in themselves, then let us cry out its heretie, and damnable Doctrine; and if any man shall say that they need no man to teach them, but the anointing that dwels in them, by which they know all things; then let us give our vote with one consent, that, that's a delusion, and let us frame Arguments and say that that cannot be, you want Hebrew Greek, and Latin, and the Original, by which you should expound the Scripture, and know the meaning of it, and therefore you to conclude that you have received the anointing is dangerous doctrine, let us pronounce this man as a heretick, for he wil infect people.

And furthermore if any say that the Lord is become his teacher, and he needs no man to teach him, but knows the Lord to be his sheapeheard, then let us cry out of this, as dangerous doctrine, and cry to the rest of the people (that buyes yet our merchandise) that he holds heretickall opinions, and despises the Ministry, and the ordinances, and the doctrines of our reformed Churches; or if any say that the Spirit of the Lord is a sufficient teacher, to lead his people into all truth without outward means, as naturall learning, Hebrew, Greek, and Latin, and the ancient fathers, and old Authors, and so make void all our arts, and parts, which is the foundation of our Devinity, then let us cry in the ears of all the people, and in the ears of the Rulers, and the Powers of the earth, that this is blasphemy and error, and ought to be supprest.

And furthermore, if any shall say that hee believes hee shall be made free from sinne in this life by the effectual working of Christ (the mighty power of God) which condemns sin in the flesh, and destroyes the works of the devil, then let us cry heretie and blasphemy, and let us tell them that the holiest that ever was upon the earth sinned, and that the body of sin was un-cut down in them, and let us prove it by *Pauls* words, he complained of a body of sin, and was never in any other condition while he lived

upon the earth, and so it may be we shall keep them in blindness, that they will continue and trade with us; and if any say they are come to the baptisme of the Spirit, the one baptisme into which all the Saints were baptized, in whom all other baptisnes ends, and so being come to this, denies all the figures, and the baptisme of infants, then let us cry out that they are sectaries, and denies the ordinance of God, Infants baptisme, and let us give them some scripture, how that Christ took up little Children in his arms and blessed them, and how he bid his Disciples go out into all Nations, & baptize them in the name of the Father, Son, and Holy Ghost, and may be with an inference or two, or two or three consequences raised from this, and the like Scriptures, we shall make their eye blind, that we shall put off this counterfeit ware yet a little while.

And if any shall deny our Church or Chapel, and call it an Idols Temple (which God never commanded to be built) then let us bring some scriptures, how that God commanded a Temple to be built at *Jerusalem*, and how the Jews had Synagogues, and how God commanded store-houses to be built for Gods service and worship, and it may be such a proof as this will satisfie them, that they will come to our shop another time, at the hour appointed for the sale of our wares, when the market-bell rings, and the wares are ready to be set out, and so by this means we may hold on our Trade a while. And if any shall deny Davids Psalms to be sung in rhyme and meeter, and with Organs and Pipes to be an Ordinance of God in Gospel-times; then let us bring them some scriptures, and some fathers, & tell them in the Church of *Corinth*, that he that had a Psalm might sing, and it may be, they will know no difference between a Psalm which was given forth by the spirit, and the Psalm which is gotten by tradition from another; and let us bring a proof out of *Revelation*, that they that were redeemed from the earth played upon the Harps, and sung a new song, and it may be they will not see no difference between them that are in the earth, and them that are redeemed from the earth, and so we may keep up this still as an ordinance in-

invented by our mother, Mystery Baby Ion.

And let this be agreed amongst us, now when many of us is assembled together, whose livelyhood and riches stands only in the merchandising of our mother Church, that in whatsoever place we sayl to in our ships, if any be heard to say that the Spirit of the Lord ought to move first before any Teacher, Minister, or Believer ought to pray, that so they may pray with the Spirit, and in the Spirit, in publick, and in private, whether with many or few, that so without the Spirit none can be edified; let us all agree to this, that it be voted down as an error, and let us do what in us lyes to prove from Scripture, that set-forms of Prayer is lawfull, and is an ordinance of God, and let us bring the Lords-prayer, called by our Mother-Church the Pater-noster, and see what that will do, and also *Ho:ea 14. 2.* take with you words and turn to the Lord, say unto him, take away our iniquity, and receive us graciously; sowith a deduction from these and the like Scriptures, we may happily prove that a set-form of words invented by our Church, (or any of us that trades with her merchandize) that this is an ordinance of God, and ought to be practised publickly and privately, and is accepted with God, although the people have not received the Spirit as they had in the primative times; and if this will not satisfie, then use some prevalent Arguments, as our reverend Brother, and Fellow-merchant with us, Mr. *Samuel Boulton* in the like case in hand used this forcible Argument, Though you cannot command the wind (said he) yet you may spread your sayles, and see what such an argument as this will do, but if they will not be content with this (as it may be they will not in *England, Scotland, and Ireland, Holland*, and some other parts, who are more quick-fighted than some other places where we merchandize, if we cannot stand it out against them, that none can pray to God aright, but he that is come to the Spirit, and knows by the signification of it what to ask, then let us grant them the thing, if we cannot help it, if Common-prayer, forms of Prayer will

not go off as they use to do amongst our Customers, then let us agree to them, (but let that be the last shift) that without Faith, or the Spirit it is impossible to be accepted or heard of God; yet before this be granted, let us strive as much as in us lyes by forcible arguments from the Scripture (if so be that they will not allow the authority of antient Fathers, nor of our Cannon-books) how that there is a plat-form laid down in Scripture, and the general heads of true prayer is laid down in an Orthodox method in Scriptures, that is to say, Confession, Petition, Intercession, Supplication, with giving of thanks, and if this will not stave them off from speaking so much of Prayer by the Spirit, and with understanding (for it will be a grievous thing if we let this ordinance fall, of set-form of Prayer, which our Mother Mystery-Babylon hath allowed so many years, and ratified and confirmed in several great Councils as *Nicæa*, and *Latteran*, and divers others) and if nothing will serve them but prayer by the same Spirit as was in the primitive times (before we lose them quite) let us grant it them in words, that Prayer by the Spirit it is only acceptable.

And reverend Brethren, let us all agree not to be idle, but diligent, read the Scriptures, and pack them up together, a deal of exhortations, reprehensions, admonitions, and prophecies, and read some old Authors, as *Ireneus*, *Ambro.*, *Cypreas*, *Jerom*, *Bazil*, *Austir*, *Origer*, *Damizin*, and its not amiss if we take in *Luther* and *Calvir*, *Memno*, *Beza*; and some other late modern Writers; And so by much reading & meditation our affections will be whetted up and Quickned, and those words which we read often will lodge in our memory, so that we shall be able to pray half an hour *ex tempore*, or an hour and an half upon a Fast-day (for thatts the best traffique that goes of such dayes as those) without tautologies, or reiterations, and so though we pray several times, and in several places, as before Kings, or Councils, or a Synod, or Classis, Merchants of our own order, yet by this means we shall be fitted for all places and times, to sute the busines which we are

are about, and if any question the thing, let us say, we pray by the Spirit as it gives us utterance; but now this is the last and best of our merchandize, which is as gold & silver, & precious stone, & pearl; if this will not go off, as upon the account of the spirit, or spiritual worship, or a spiritual ordinance, then there is little hope of driving any more trade, or getting any more sale, with these men, then let us cry to the Magistrates, they are new-fangled & giddy-headed, and delights in Novelties, and are erroneous schismatics, and hereticks, and are factious and seditious, which if they be let alone, & not be timely checked & reproved, they will overthrow us merchants call'd (by our selves Ministers) and not only us but also both Church & Common-wealth.

And furthermore let us agree reverend Brethren in unity and peace, and strive all with one consent to be furnished with such Merchandise as will suite with the Countries and Regions where we traffique, as Kings, Princes, Protectors, Parliaments, and Councils, Noblemen, Gentlemen, and also take in the common people (if happily we can please them all) because that by the last mentioned we receive many of our substance, yet if any of them do not like our merchandize, it is the least matter of them; for then we have a King, a Prince, a Protector, or a Parliament to appeal to, and if we can but satisfie them with merchandize upon petition, they will make us a Law, and set a compass upon every one of our ships to ride in at sea, and they will command every Parish to buy our merchandize, & if they will not buy it, at the worst, compel them to give us our price, whether they receive our merchandize or not, or traffique or not, but if they will not (having a Law to guard us) we can take it from them whether they will or no, & if at any time any seem obstinate, & refuses to pay us Easter-reckonings, & Midsummer-dues, which may be comes to the value of 18 d. or 2 s. we can take a Pot worth 7 or 8 s. or a Pan or a Kettle, and if they shall neglect to pay us a Mortuary, which hath been an Ordinance ordained by our mother Mystery-Babylon 7 or 8 hundred years ago or upwards, if they will seek to disannul such

alaudable custom, then we can sue them for it in a County-Court, and get 20 or 30 shillings damage, and if any of the common people refuse to pay us our Tythes, which belongs unto us, Church-Officers, which was given unto us by our Mother, who sate upon the scarlet-coloured Beast at the least 13 hundred years ago, that if our tythe come to 40 s. or 3 l. we can go to a Chapman or two, who resents our commodities, and they will give us a warrant for treble damages, and then we shall get some Bayliffs who are our Church-Members, and take away a yoke of Oxen worth 8 or 10 pounds; or a Horse or Cow worth ten or twelve pounds, and if the Tythe come to 5 or 6 pound, then we can take five or six Cows, and a score of sheep, and half a score of swine, and thresh the corn out of his barn, and take it away, and take away the fether-Beds, and Curtains, Court-cloaths, and Blankets, Rugs, Sheets, Kettles, Brewing-furnace, or the Rayment which the Family wore; and if we judge it too little to suffice our insatiable desires, take Pin-cushions, or if it be but half a Cheese, as our reverend Brother *Alexander Bradley* in the Parish of *Elmstone* in the County of *Kent* from *Robert Minter* of the same County and Parish. And in thus doing there will be little loss or detriment to us; and if any refuse to give us a Tythe-cock of hay, or a shock of corn, (having the power of the earth of our side) we can pull down the hedges, and break open the gates, and fetch away a Wain load or two, or as much as we think fit, as many of our reverend Brethren of our order have lately done, which are good precedents to posterity that may come after us, and if any with whom we have traded (who are Neighbours) do think much at us, we can call them Hereticks, and say they are enemies to the Church and Commonwealth, therefore why do you pity them?

But reverend brethren, it is not with us now in the North Regions of the World, as it hath been in time past, about two or three hundred years ago, neither as it is with the rest of our fellow-Merchants in *Italy, Rome, Jerusalem, Arabia, Greece, Portugal, Spain, Hungaria, France*, and the rest

rest of the Regions where our Mother sits as a Queen, the people being all as asleep at midnight, any old, dark, rusty cankered ware will go off there at a good rate, and for *A-ve-maries*, or *Pater-nosters*, *Te Deum*, or a magnificat *Ani-ma*, or the like, or some other charm in an unknown Tongue, or a story of *St. Damisen*, or *St. Benedict* about *Images*, or a story of *St. Francis* of his converting of wolves and bears; or speaking an hour from some old fathers, and call it the word of God, and meddle not with the Scripture at all; for a story of the *Lady of Lauretta*, or the image of the *Virgin Mary*, and of what miracles they have wrought, which the members of the Mother Church believes for good Doctrine, and receive these or the like, as *Crosses*, *Crucifixes*, *Pictures*, *Beads* and *Images*, and such other like merchandizes of the baser sort, is all bought and received, without question, as merchandizes of great worth, and things belonging to happiness and felicity; but alas, 'tis almost day, and the night is far spent, and the people in these Nothern Regions are come past midnight, some towards the dawning of the day, and they question our merchandize, and with some the night is quite over, and they are come to the day-break, and to the rising of the sun, and with these there is no hope of trading (though with the best of all our commodities) though with *Cini-mon* and odours, and oyntment, and frankincense, yet they will buy none of our ware, nor thers no hope of trading with them any more, for they are come to know the *Pearl* which is more pretious than rubies, and the heavenly treasure that doth not rust, and the word which is sweeter than the honey and the honey comb, thers no hope of them; but this is the misery, they will not be content with what they have found, but imparts it to others, and so begets a dislike in other peoples minds, to the best of all our Merchandize.

However, them that are gone from us, and denies our mother, and her golden cup, and denies all her merchants great and small, not onely them that trades in wood, and vessels, and brasse, and iron, but even them that trades with

with the best merchandize, as gold and silver, precious stones, and pearls, fine linen, purple, silk and scarlet; however let us excommunicate them, and give them up to Sathan, and let us call to the beast with his seven heads and ten horns, who is scarlet coloured, dreadful and terrible, and let us accuse them of heresie, schism and blasphemy, and call them seducers and deceivers, and false Prophets, and let us brand them with names of reproach, as Sectaries, and say they are seditious and rebellious and mutinous, and they are enemies to Church and State, and all good government, peace-breakers, factious, and pestilent fellows, that brings all the Natioues into an uproar; and if that will not do, lets petition to Kings, Princes, Dukes, Parliaments, Protectors and Counsels that some speedy and effectual course may be taken for suppressing of these hereticks, and for stopping of these blasphemous doctrines, as that the Sceple-house is not the Church, and sprinckling of Infants no ordinance of Christ, and singing of Psalms by tradition no part of the true worship of God, and it may be we shall get some Law or Act of Parliament against them; or call them vagabonds, and get them whipt abroad, and put in prisons, while we take away their oxen and goods at home, and so by this means it will stop others (whom we traffique withal) that they will not dare to hearken unto them; for if they will not buy our wares and take our measures by a glasse, in love to it, yet because of fear of imprisonment or losse of their goods or estates, they will be constrained to trade with us.

But alas, it is otherwise with us now then it was in Queen Maries dayes, when masse, mattens and even-songs professionings, Ave-maries, Creeds and Pater-nosters took up most part of the time, and went off amongst people for spiritual worshipe at a good rate; neither is it with us now, as it was in the days of Bishop *Lund* our great Metropolitan, and the rest of our mothers merchants: Then would common prayer translated out of the mass-book into the English, and Creed, Letany, Pater noster, with a Lor i have mercy upon us, or we beseech thee to hear us good Lord,

fourty times over in a quarter of an hour, with some of Davids Psalms turned into meeter, by *Hopkins* and *Serkbold* masters of musick, sung with Organs, with Choristers, and boyes, with bowing to the Altar, and such like merchandize, which then was precious in the eyes of our mothers children; Then whosoever would not be obedient to all the Rites and Ceremonies, then we branded them with the name of Puritans and Non-conformists, and haled them before Sessions, Courts and Magistrates, cited them to appear before the Bishops, served them up to the High-Commission Court, before the Lords Spiritual and Temporal, [falsely so called] and there the flesh was gnawn to the bone, and ears cut off, stigmatizing and burning with irons, imprisonment and banishment: Now as people came nearer the day they began to suspect all this, as not to be the spiritual Worship of God, having no ground nor footing from the Spirit of Truth, nor example from the Scripture, nor from the primitive Churches, then them over whom our mother once reigned, began to question her whether she was the Lambs wife, yea or nay? And whether our Predecessors and Brethren were the messengers sent out by the true Church, yea or nay? And whether the Ordinances and Practises were the institution of Christ and his Apostles, yea or nay in the primitive times? and the day dawning upon them, and the spirit came to be revealed, and did shine into their hearts, and they began to search the Scriptures, and to compare the true Church [which was cloathed with the Sun, and crowned with the crown of twelve Stars] with our mother, mystery Babylon, and they began to compare the Apostles and Ministers in the primitive times with our Predecessors Babylons merchants, and also compared the Institutions and Ordinances which were delivered to the true Church with the Institutions, and Rites and Ceremonies, and inventions of our mother, mystery Babylon; And so they found all out by the revelation of the Spirit, and by searching of the Scriptures they found out the rise of our mother, after the woman was fled into the wildernesse, and that the fate not as

a Queen upon Nations, Kindreds, Tongues and Peoples, till after the woman did fly away upon the wings of an Eagle into the wildernes for a time, times and half a time, and likewise they found out that our predecessors and fellow-merchants were not like the Ministers of Christ in the primitive times, neither our Doctrines and Ordinances, like the Ordinances and Doctrines which were once delivered to the Saints, before ever wee merchants set sail or floated in a ship on the Sea; And so finding our City to be raised up in its glory, since the glory of God was lost in the earth, and finding our Queen, mystery Babylon, ruling in our City since the Lambs wife fled, and finding us merchants to receive her traffique from her City since the faith was lost that once was delivered to the Saints, and did see our Creeds and Beliefs and Paternosters, our prayers, and our hymns, that they are quite another thing, which was part of her traffique, they have concluded (and that upon infallible grounds) warranted by a cloud of witnesses in the Prophets and Apostles, that our mother is a whore, and her predecessors are her merchants, and that our Ordinances are and traffique have been invented by some of our mothers children which are Apostates, and they have found us out; And now alas! a ship will bee hardly able to ride any more upon the waters, nor the Sea will hardly bear up our vessels any more, the Nations, the kindreds, the tongues, and the peoples are almost dried up, especially in the North Regions they will not buy our Merchandise any more, our ships are like to stand still, and our Merchandise is like to be all shipwrackt; therefore let us take Councel, least all the Sea dry up, and we all sit down in solitariness, and our song be turned into woe worth the day, misery, and alas.

Therefore now it behoves us all, reverend Brethren, who are of this last edition (tything Presbyters) to deny our Mother in her greatest fornication, and adultery, since she hath committed fornication with Kings and Nobles, and since all Nations have drunk of her cup: But yet let us own her three or four hundred years after the ascension of Christ, for then though she was inclining to Adultery

ry, and it lodged in her heart, yet it was not so openly known then, but only to a few, and then she held part of the form of Godliness, and had part of the true Churches attire and ornaments on the outside, and so let us all agree to stick close to her hear, and vindicate her then, and her Merchandise the form of Godliness for if this traffique will not go off, we are at an end, for either this must serve in the North Regions of the world, or we must pull down our sayles, and let our shippes stand still on dry land; let us put on resolution, there is some hope that this may serve a while, for that our Mother was a true Church 3 hundred years after Christ, hardly any in this will gainsay us, and let us deny all the Popes, Cardinals, Legates, Fryers, Monks, Jesuites, Semenaries, and all their several orders, which are one distinct from another, and let us deny the rest of our Fellow-Merchants, or rather Fathers, which did ordain us to be Merchants to trade at Sea, seeing that kind of Merchandise which they then traded with, which they received from our Mother will not go off now, for Nations, Kindreds, Tongues, and People now will not buy that kind of merchandise which hath not the face of Purity upon it; and though we were made Ministers by them, yet now when they are grown out of date (a Parliament having voted them down) its not safe for us to hold them up, nor none of their worship nor merchandise; so we having a distinct order of our own, and are rank'd into another fellowship, distinct from the Fryers and the Monks, let us keep our fellowship one with another; and so we may set up our selves, and so may bring honor to our mother, Mystery Babylon, under another name; and so let Bishops, Arch-bishops, Arch-deacons, Deans and Chapters, Prelates, Vicars and Curates be denied; and seeing their traditional traffique before mentioned will not go off, and all the forms of publique worship hath been contrary to the Scriptures, and contrary to the primitive times, and seeing we cannot hinder people from seeing of it, therefore we must let it all pass, and deny both them and it, at least in the hearing

ing of them whom we trade with therefore let them merchandize with it in some other Country for our mother, where she hath more reputation, and where the beast hath more power; and the time may come, if we can but persuade People, that they cannot understand the Scriptures, nor come to know the mind of Christ without our Original, Hebrew, Greek, and Latin; in some time it may be this traffique will go off, if we can keep People but ignorant enough, that so we may be a means to bring our mother, and her messengers, that she hath sent forth, into more reputation than they are. Notwithstanding thought the day be dawned, & every mans works made manifest of what sort it is, yet it is well enough that we receive the maintenance which our mother Mystery Babylon gave unto our former merchants, as Tythes, Oblations, Obventions and Offerings, Easter-reckonings, and Midsummer-dues, and Mortuaries, twenty shillings for a funeral Sermon, ten groats at the Grave, twelve pence an hour for ringing of bells, and such other like commodities that befalls us; and besides all this we have got something out of Bishops lands, and Deans; and Chapters, and Prebends lands, some good augmentations out of these; so that all the merchandizing and traffique lies in our hand, and all the wages that our mother gave to other Officers, and Ambassadors of several orders, which to speak plainly, is the very reins and fiances of our Gospel which we preach; and therefore if we cannot keep the people blind, but they will see our error in most things; yet while we have the Powers of the Earth to make us a Law, that all may be forced and compelled to pay that unto us, which our mother the Church gave us, when she was in her exaltation, while this is kept up, we shall carry about our ships, and merchandise, though the people have no great heart to it, we shall cry out to the Magistrates to compel them to buy it, or else the people will turn Atheists, and Barbarians, and however get our price.

Yet now, reverend brethren, seeing we cannot keep the People in ignorance and darkness, nor hinder the day from

from dawning, nor the Sun from rising, while it is but even yet twylight, let us work and carry about our traf-
fique, for the best sort of merchandize which our mother
hath, will hardly please now, for now it comes to that,
that nothing but spiritual Ordinances will be accepted a-
mong people now, therefore we, which are of the tything
Presbyterian order, though we have denied our mother
in some of her sorceries, and though we have denied the
Bishops, our Fathers, and ordinances, and their es-
tablished form of worship, we being heirs apparent to their
Inheritance, and Revenues, and wages; now we being
come to maturity, and goes under the name of Refor-
mers, yet let our mother Mystery Babylons wages stand
unalterable as the Law of the *Medes* and *Persians*, and
though the professions of publick worship have been den-
ied and abolished, let us perswade the Magistrates, and
Rulers, that if they abolish our tythes, and set wages,
then the Gospel will cease to flourish in these Nations, and
though the Mass-book, or book of Common-prayer, and
the Lateny will not go off for Gospel any longer, we
shall set someting else up in its stead to be called the Go-
spel, and because we have not an immediate Spirit, nor
an infallable, neither ever looks to have it; its requisite
that we prescribe some form or Directory of worship to be
as a rule of Direction to all of our order, and if we can
get a Parliament to make an ordinance for the recom-
mendation of it to the Nations, as the publick worship of
God, then we may trade yet with our merchandize, and
whilst our set wages is not altered, the matter is of less
moment; and though the Directory shoull be discom-
mended, as it is recommended, and our form should go
down, and another thing should be established instead of
it; yet it were lawfull for us to joyn to another, and though
they should accuse us for time-servers, and men-pleasers,
yet we have a cloud of witnesses, as in *Edward the 6.* and
Henry the 8. how many hundred of our Fellow-merchants
denied driving a trade with the Mass-book, and likewise
in the daies of *Queen Mary* many thousands owned the

Mass-book as the publique worship of God, which was
 then holden out. Again, how many thousands of our
 Fellow-merchants denied the Mass-book, our publick
 profession, doctrine and discipline, and joyned to the
 book of Common-Prayer, and the Lateny, as the publique
 profession of the worship of God, and now of late years we
 have denied it our selves, and so we which are of this order
 can dispence well enough with this, seeing that we trade
 with som of our mothers Merchandize under another name,
 and so the matter is less grievous, because the orders and
 ceremonies about worship is retained still in our Directory
 under another habit and guise, and so having these
 Witnesses before mentioned for our example, and if any
 seem to contend with us, this will take the edge off People,
 seeing its no new thing with us to set our sayles which way
 soever the wind blows, and it may be we may bring them
 a Scripture or two, and an inference from it, for a Cloake,
 as to submit to every ordinance of man for the Lords sake,
 and let every Soul be subiect to the higher Power, so *Henry* the 8th. while he stood he was the higher Power and so
Mary, *Elizabeth*, *James* and *Charles* they were the higher
 Power while they stood, and they did ordain, that some-
 time the Mass-book should be the publique worship, & some-
 time the Common-Prayer book should be the publick wor-
 ship; and now the Directory a Plat-form of publick worship;
 it may be these and the like Arguments to them that are
 dim-fighted will take place for sometime. But there is
 one thing above all which ought to be considered of by
 us, who are allowed to be publick Merchants, seeing
 that we must go under the name of Reformation, for that
 is our flag we carry in our Ship, that seeing that generally
 people of the most understanding will not allow of any
 preaching to be effectual, to the converting of Souls, but
 that which is ministred by or from the Spirit, for the read-
 ing of old homilies which served in our Predecessors dayes
 will not serve now, or if we should speak some Hebrew or
 Greek, or Latin in an unknown Tongue, they will con-
 clude, that is rather the wisdom of the flesh, & from natural
 wit,

wit, rather then from the Spirit; and therefore it is not much amiss if we conclude to let some of the Ancient Fathers pass, and not mention them, because it is holden generally, that they lived in an Apostatising time, and so it will not be effectual in the audience of people: And so for *Austin* and *Cyprian*, *Jerom* and *dead Origen* and *Damasfer*, their traffique will hardly go off, for they will conclude, its rather by art and study that we preach, then by the Spirit; and so we being fallen into such a dangerous time as this is now in the break of day, when men begins to be quick-sighted, and will not only espie hills, but also moats; therefore all we which are Merchants of this order and rank, to our Mother Mystery *Babylon*, had need to trade with the best Merchandize, as gold, and silver, and precious stone, and fine linnen, and silk, and scarlet; and so let this be agreed upon by us all, that we study hard, and read the Scriptures, and other modern Divines which are Orthodox, that so if need require, every one may preach *ex tempore*, for else it will not go upon the account of the Spirit, & so have words to fit all times, occasions, & seasons; as before Protectors, Parliaments and Councells, or Noble men, or Classis, or Synods, or the like, and every one labour by study and art to raise many Doctrines from one Scripture, and make many uses and trials, and motives, and so carnal peoples minds will be affected with such dexterity and readiness, so that we shall clear our selves from clamour, which some of our Merchants have fallen under, because of their negligence; and if any should accuse us for studying and patching up our Sermons out of divers Authors mixt with Scripture, and our inventions, then bring such a Scripture as that *2 Tim. 2. 15. Study to shew thy self approved unto God*; it may be some blind people will take that for a good proof; and such a word as that, *Study to be quiet*; and because the word *Study* is found in Scripture, therefore with a consequence or two we may prove in the ears of people, that studying of Sermons is lawful; and if any question our set wages, and hire, be sure that all with one accord do study to vindicate this, for this is the life and

and sinews of the Propagation of our Gospel.

And now Reader, I shall give thee an account of the principal and chief traffique, which is established for the Publike Worship amongst those that are called Gospel-Professors, the general heads whereof is laid down in a *Directory* of the Publike Worship in these three Nations of *England, Scotland, and Ireland*; and the general heads of that which they purpose to traffique with, is laid down in their *Directory* (so called) and what traffique is of less moment, may be ushered in, time will make manifest, and in their Preface to their Book, they say as follows.

Directory. That the Liturgy hath been a great means to encrease an idle Ministry from putting forth themselves, for putting forth the gift of prayer which Christ pleaseth to furnish all his servants with, whom he calls to that Office.

Answer. So then by this conclusion all their former Fathers and fellow-Merchants were not sent out by Christ, because they contented themselves with set forms of others made to their hands; and if all whom Christ called to this Office be furnishit with the gift of prayer, then this must needs follow, that they that have no gift of prayer, are no officers of Christ: Well, their part being acted, and the *Exit* being come, let them go off the Stage, and thou shalt see the gifted men come on next.

Direct. In the assembling of the Congregation together, the direction is, that the people do reverendly compose themselves to joyn in the Ordinance of God, which is then coming in band; as it is written in the eleventh page of their Book.

Ans^w Here they are putting Self to perform the Ordinance of God, which whosoever comes to perform aright, or joyns with the Assembly of the Righteous, they must deny themselves, and all their own compositions.

Direct. The next thing is about reading the Scriptures, and Exposition of them; and in their Expounding they are to take heed, that Preaching, and other Ordinances be not streightned.

Ans^w As for reading the Scripture, it is a thing so harmless, and honest, and just, and good, that I wish that all their whole Ordinances (so called) had been all waved, and

and given place to this; and if it were read oftner to the people without adding or diminishing, the understandings of people would be more opened, then by their cloudy and dark packt up speeches, which is called preaching; but preaching I am not against, that is to say, to declare the mind of God as it is revealed by his Eternal Spirit, to, and in them that speaks; and why do you prefer one part of your Worship before another? Was not a Psalm in the Church of *Corinth* acceptable unto God when it was sung in the Spirit, and with understanding, as good as an Interpretation? And was not Prophesie as acceptable as speaking with Tongues, if your Expounding (so called) of the Scripture be by the Spirit of God? why should that give way to a sprinkling of an Infant, till the Spirit cease to speak in him that spake by it?

Direct. The next piece of Merchandise is, of their publike prayer before Sermon, and to pray after this manner, to acknowledge your great sinfulness by your Original sin, which makes you liable to everlasting damnation, and doth defile your best actions, if it were not restrained by Gods grace: as in page the first enth.

Answ. What is Original sin unwash't away? and is a deprived nature alive, that poysons all your faculties, and defiles your best actions? What, is not this taken away yet? then you have confounded your Orthodox Doctrine, or else never have been baptiz'd when you were Infants: For, did not you use to say, that when an Infant was sprinkled, that he was regenerat, and born again, and ingrafted into the body of Chrits Congregation? And furthermore, to give thanks to God on this wise, we yeeld thee hearty thanks, that it hath pleased thee to regenerate this Infant, and to receive it for thy own child by Adoption, and to incorporate this child into thy own Congregation; then seeing that all that are baptiz'd, are regenerat, as you say, how is it that original sin, and the guilt is not taken away? and how is it that the best of your actions is defiled? for Regeneration is a cleansing work, and the actions of the Regenerate are pure and holy, but your best actions are defiled; then you are not Re-

generate by your own Doctrine; and if Sin be restrained by Gods grace, then Actions do not defile, for Grace is one, that which restrains, and that which saves; for its written, by Grace you are saved, and if you are restrained from Sin, or saved by Grace, then your Actions would not be defiled; what cankered rusty merchandize is this? but I shall proceed to shew more of the like nature.

Direct. The next Doctrine is to confess your actual sins, the sins of your Magistrates, Ministers, and whole Nation, and how that you have broken all the holy just Laws of God, doing that which is forbidden and leaving undone, that which is injoyned, and not only ignorantly, but presumptuously, against the light of our minds, and checks of our Consciences, but also despising Gods forbearance, and standing out against all the offers of Grace in the Gospel.

Ans^r. Was not the baptized Infant incorporated into a holy Congregation? and now you confessed you are a sinfull Congregation, not only ignorant but presumptuous also, and have sinned against the light of your minds, and the light of your Consciences; what, is there any thing in your minds or consciences worth taking notice of? what, will the light in the Conscience shew sin and reprove for it? then how is it, that you Merchants of this Rank cryes out against it as delusion and heretical Doctrine, when any exhorts them, that they sin not against the light of their own Consciences; and if you stand out against all Gods invitations and offers of Grace, then are you none of Christs Ministers; And never blame me for calling you Babylon-merchants, for the Ministers and Disciples of Christ, they came at Christs invitation, and Peter and John left their Nets, and followed Christ when he invited them; and they resisted not the offers of Grace, but received it when it was offered, and were saved by it; and if you walk so unworthy of him in your selves, then repent and cease carrying abroad such trumpery as this to deceive the People withall.

Direct. In the sixteen Page, you Reformers say you ought to bewail your blindness of mind, and hardness of heart, and unbelief,

lief, impenitency, secureness, lukewarmness and barrenness, and not endeavouring mortification, nor to keep your garments unsotted.

Answe. You had need to bewail your state indeed if this be it; but see that you be not Hypocrites, to confess that before the Lord and your Congregation; and if any say you are hard-hearted & unbelievers, you deny it again, and so make your lives transgress, and your Tongues utter forth deceit; what is such a company of blind minds, and hard-hearted, Impenitent, unbelieving, secure, lukewarm, barren, whom God will spue out of his mouth, who doth not so much as endeavour after mortification, nor to keep your selves unsotted, and have broken promises and vows, and covenants; That ever such a company as you should carry a Ship at Sea, or think in your hearts to give directions to others to reform, when you are unreformed your selves, and full of unbelief; what people will take directions at such a company of heart-blind Guides as you? If this be Reformation, what is Deformity? the wise in heart may judge of this merchandize.

Direct. Yet you say notwithstanding in the 18th page, let us draw near to the Throne of Grace, and encourage our selves with hope of a gracious Answer of our Prayers.

Answe. He that sits upon the Throne of Grace, before whose face the Heavens and the Earth shall fly away, he will reject your Offering, notwithstanding all the encouragement you may take to your selves; and how can you have hope to receive a gracious Answer? its but the hope of the Hypocrite, you that are blind in mind and hard in heart, and doth not so much as endeavour after mortification. *David* a messenger of God, said, If I regard iniquity in my heart, God will not hear my Prayers; and you that are so presumptuous, and are so full of vain hopes, as to think that God will hear your Prayers, who are in unbelief, and endeavours not after mortification, he will send you empty away.

Direct The next Doctrine is about preaching the word, the subject of his Sermon is to be some Text of Scripture, suitable to some emergent occasions, and he may go on in some Chapter or Psalm, as he shall think fit.

Ans^r. Here, Reader, thou mayest take notice these Artificers of the last edition have traffique of divers sorts, to fit the several places and occasions; as when they come before some Princes, or Courtiers, or some Convocations or Councils, then some great swelling words, and new coyned expreſſions, and rhetorical ſpeeches, and Philosophical phrases, this will go off at a good rate; and by this the Merchant may procure his Discourse to be printed, which may procure his fame and renouyn among ignorant people; beſides, it may be he gets profit by printing his Sermon, ſetting all ſet-wages, tythes, falleries aside: but if it be amongſt poor Country people, or an odde corner of the Land, then any ordinary traffique, a Sermon, which it may be he hath ſold four times over, this will go off among ignorant people, and make them more ignorant; and as you ſay a Text out of the Psalms, or any other Scripture as the Miſtifer ſhall thinks fit, will ſerve to treat upon; Reader, thou mayest take notice that here is no notice taken of the holy Ghost or Spirit, what it thinks fit; but what he that preaches hath ready muſt go off, and counted as fit for that people.

Direct. And in the 36 Page your Direction is to the Merchant, not to reſt in general Doctrine, but come to particular application, which is a work of great diſſicultie to himſelf, requiring prudence and moderation, and to the natural corrupt man it will be very unpleaſant.

Ans^r. The Doctrines and the Applications of the natural corrupt man will not be profitable nor powerfull at all upon the Hearers, neither will diſarm the thoughts of the heart at all, and you that gives prescriptions to natural corrupt men what to preach, who ſets them about performing the work of God, that knows it not, are very ignorant; for the natural man understands not the things of God, and the corrupt man in heart ſees not God, and he that understands not the things of God, muſt needs preach a deviation of his own brain. Well, let who will take this traffique, the Children of light will have none of it, it may be ſuch husks as theſe will ſatisfie a herd of ſwine, and ſo let them take it.

Di-

Direct. *And you say, he that preaches, is to be perswaded in his own heart, that all that he teaches is the truth, and that he is to walk before his flock as an example.*

Ans^w. How is he like to be perswaded in his own heart, that sins presumptuously against the checks of his own conscience? And you set examples indeed, but they are but bad ones; would you have your flock to follow your example? would you have every one of your flock to have a long Gown, or a long Robe, and make them all like Cardinals, Princes? Would you have every one to have a Ring on his finger, and a company of Points at his knees, like a Besom, and a company of Ribons and Cuffs, like a Fidler? Or would you have any of your Flock to come and fetch away a yoke of your oxen, or a couple of your horses, or take his Team, and come into your field, break down the hedges, and throw open the gates, and load his waggon with corn, if one could not pay it him for conscience sake? Or would you be sewed up two hundred miles into a Court, for a Tythe Hen worth four pence, or six pence, and thrown into the Fleet a year or two for four or five shillings? Many such evidences and examples we have from you, you late Reformers; but to the light in all consciences I leave to judge, (which you have presumptuously sinned against) what examples you are to your flocks.

Direct. *And now, Reader, I come to prayer after Sermons; and thou shalt see what traffique is there; The Minister is to give thanks for the blessing received, as Election, Vocation, Adoption, Justification, and hope of glory; and likewise to turn the heads of his Sermons into some few Petitions, and after to pray for the preparation for death, and to entreat of God to forgive the iniquity of your holy things.*

Ans^w. Here, Reader, thou mayst see as bad Merchandise as the story of the Lady of Laureita, or the story of Saint Francis, which the begging Fryers, your fellow-merchants traffique withall. First, you give thanks for Election, Vocation, Justification, and hope of Glory, and afterwards to pray for the forgiveness of the iniquity of your holy things; How are your things holy, when they are

full of iniquity, and sinful? Is that which is holy, iniquity and sinful? Or is that which is iniquity and sinful, holy? Are they Elected, Justified, Adopted, and Sanctified, whose sins are not blotted out, whose iniquities are not forgiven? let the wise in heart judge of this dream. What, are not they well prepared for death, that are Elected, Adopted, Justified and Sanctified, but they must needs have your prayers full of iniquity? will that prepare them better? What ignorance is here? And where learned you this Article of faith, to turn the heads of the Sermon into Petitions? let the wise judge. Was not Prophesie one thing, and Prayer another? But now Prophesie must be turned into Prayer, and Prayer into Prophesie; Sermons into Petitions, and Petitions into Sermons; what mang'd traffique is this?

Direct. In the 38. page, this kind of prayer fore-mentioned ended, a Psalm may be sung, if it be convenient, if some other Ordinance doth not follow.

Answe. Then it seems that your Psalm is no Ordinance, but if it be, it must give way however if the Priest thinks fit; God must have no prayers at that time; it may be sprinkling of an Infant may serve instead.

Direct. And now I come to the great Ordinance, Infants Baptisme, (falsly so called.) In the 40. page, the Minister is to use some words touching the Institution, how that it was instituted by our Lord Jesus Christ, that Infants should be Baptized, and that it is a Seal of the Covenant of Grace, and of our grafting into Christ, and of our union with him, and of remission of sins, Regeneration, Adoption, and Eternal Life.

Answe. Reader, Take notice Christ never sent them forth as Ministers to tell lies; as to say, he ordained that which he never did. And furthermore, thou may take notice, that the Spirit of the Lord is turned out of doors, there is no place for it; outward water with which the Infant is sprinkled, hath taken up the authority, and the work of the Spirit, the Ministers of Christ declared, that the Spirit of Promise, and the Spirit of Truth, was the Seal of the Covenant of Grace, and remission of sins, Regeneration, and

Adop-

Adoption ; and that the Faith, and the Spirit, is the Seals of Eternal Life : But these Reformers hath excluded both, and have set up a beggerly Element in the room ; let the spiritual man judge what kind of traffique this is.

Direct. *And in the 42. page, that children by Baptisme are received into the Bosome of the Church, distinguished from the world.*

Ans^w. Now what kind of a Church yours is, and what kind of a bosome your Church hath, distinct from the world, the wise in heart may judge. You have confessed, that Magistrates, Ministers, and the whole Nation, doth not so much as endeavour after mortification, and a newnes of life, and that you are blind, hard-hearted, full of unbelief, impenitent, secure, and luke-warm, and have not so much as endeavoured to receive Christ into your hearts by Faith, as in the sixteenth page of your *Directory* may beseen ; and how your Church, and the bosomie of it, is distinct from the world, if your Church be as you have said, (the understanding may judge;) for you that are impenitent, and full of unbelief, and have not received Christ into your hearts, you are of the world, and your bosomie full of deceit, and are none of the Church of Christ.

Direct. *And moreover, the Minister that Baptized the Infant, which is a Popish invention, and not an Institution of Christ, how-ever he is to press it upon people as such a one, and to exhort them to look back to their Baptisme, and to repent of their sins against God, and to stir up their faith.*

Ans^w. Said ye not even now, that Baptisme with water was an ingrafting into Christ, and of Regeneration, and of Eternal Life, and he that is baptized, hath the Seal of all this, and yet they are to repent of their sins ? and how should their Faith be stirred up, that hath none, which yet hath to repent ? What blind Doctrine is this, that these blind merchants of this last edition hath given out for a plat-form ?

Direct. *In the 44. page, the Minister is to joyn prayer with the word*

word of Institution, for sanctifying the water to this spiritual use.

Ans^w. Mark, Reader, what Sorcery is here? Was not the water instituted in the beginning by the word, and gathered together into one place, by the Word? and then is was sanctified, and holy; and how became it unholy again? and how hath the water transgressed, that its become unholy, that it needs sanctifying again? but instead of sanctifying it, you abuse it, and would make it serve for that end which God never ordained, (*viz.*) to be a Seal of the Remission of sins, a Seal of Regeneration, and Eternal Life; all which is contrary to the Scripture, contrary to the Ministers of Christ, and contrary to the precepts of the Ministers of Christ, but are indeed institutions of your Mother, mystery Babylon.

Direct. And now I come to the ce'bration of your great Sacrament of Bread and Wine; you say in the 48. page, we judge it convenient to be done after the Morning Sermon, and that all ignorant and scandalous are not fit to receive this Sacrament.

Ans^w. And why after the Morning Sermon, ye great Reformers? If you intend that Christ's breaking of bread, and giving the Cup to his Disciples, that this must be your foundation for your Sacrament, that was at Supper in the same night he was betrayed; and if he had judged it more convenient, why could he not have given it them after some Morning Sermon? What example have you for so doing? it may be Saint Gregory, Benedict, or Damasen, or some other of your Mothers Merchants. And if they be unfit that are ignorant and scandalous, to receive this Sacrament, (as you call it) then none more unfit then your selves, none more ignorant and scandalous, which hath left that undone which God hath enjoyned, and hath done that which he never commanded, and that not only out of ignorance, but also presumptuously against the checks of your own consciences, and motions of his Holy Spirit; what, not so much as endeavoured after mortification, or newness of life, but are a blind, hard-hearted, unbelieving, and impenitent people, witness the sixteenth page of your Directory; and if such as you be fit to receive this Sacrament, (as you call it) I know none unfit to receive it.

Direct.

Direct. In the 56. page, the Minister is to warn all that are ignorant, and scandalous, and profane, that live in any sin, or offence against their conscience, that they come not to this Holy Table; and on the other hand to encourage and assure them of refreshment and strength, by coming to this Table, if they desire a farther progres in grace.

Ans^w. Whom do you call ignorant, and profane, and scandalous? Is not he a scandalous person that sins presumptuously, and against the checks of his own conscience, and Gods Holy Spirit? and if such be prohibited, all you Reformers are excluded; and if you do come, you are like to have no refreshment, or strength here (if your own Doctrine must stand good for refreshment and strength) you promise to them that hath a desire after the progres in grace: But, say you of your selves, we have no desire after mortification, or amendment of life, and so you are without hope, come, or not come. Furthermore, Bread and Wine was a Seal of Eternal Life, before, you said, and now ease, refreshment, and strength is promised to the weak; I say as the Apostle said to them who discerned not the Lords Body, but came unworthily, *For this cause many are weak, and many are sick, and many are fallen asleep;* and though they have come to your Table, they have come sick and weakly, and have gone away so, and hath found your promises and assurances of no effect at all.

Dir. *And now I come to the Consecration, The Minister is to begin the action, with blessing the bread and wine, letting them aside for this holy use.*

Ans. I say bread and wine was sanctified by the Word, for that end and use that God created them; that is to say, for the nourishment of man, and they were holy and good before ever the Priest touched them; as it is written, *Unto you that believe, are all things clean;* but if you set them apart for any such end or use, as to be a Seal of remission of sins, Regeneration, and Eternal Life, then you convert them, or rather pervert them to that end which God never intended. But this is like the rest of your idolatrous merchandize.

Dir. *Then after the Sacrament is taken, in the 55 page, The Minister is to put them in mind of the Grace of God held forth in the Sacrament, and to entreat for pardon for the defects of the whole service.*

Ans. The Church of Rome, your Mother, faith, that the Body and Blood of Christ is held forth in the Sacrament, and you say, the Grace is held forth in the Sacrament, and the Seal of Eternal Life. What, do you think to make it, the Fountain of

Life, from whence all good comes? & in the conclusion of all the whole, a Sacrifice must be offered up for the defects of your whole service; what pitiful blind Merchandise is this? before it was a Seal of the Vocation and Election, eternal life, and pledges of Adoption; and by it the Comers thereunto are not made perfect, but are full of defects, and sinfull, & your whole services full of iniquity, and sin, and defects; will not any, who hath but the least sight abhor your Hypocritical Sacrifice, and your mouldy, rusty, cankered Traffique? and now their holy Ordinance, and their most holy things is ended in defect, in sin and iniquity; and these Worshippers the more they offer the more they sin, and how the rest of their Ordinances will end, thou mayest judge before thou pass any further.

Direct. And now I come their sanctification of their Sabbath, the whole day, you say, is to be celebrated as being the Christian Sabbath.

If you intend the first day of the week, where is that called the Christian Sabbath? the Sabbath, in the first Covenant was given for a sign of the Christian Sabbath, which was to be revealed when they ceased from their own works, words, & thoughts, then the rest was to be known, the Christian Sabbath; and whether is a Christian Sabbath a visible or invisible thing? But stay Sirs, do you keep this day (which you call a Christians Sabbath) holy to the Lord? is not this your Market day upon which you sell your Traffique, one or two Glasses for 20 or 30 s. a day, besides what you get for sprinkling of Infants? do you not speak your own words, nor think your own thoughts, nor work your own works? If you say you do not, how comes it to pass, that there are all these defects in your performances, & all this iniquity in your holy things? I hope you dare not say, that defects is from God, or that iniquity or sin is of God; and if you have not a male in your flock, let sacrificing or offering alone, and do not think that God will be pleased with your lame, blind, maimed, defective sacrifices, neither with your strangled things, nor your swines flesh; so I say unto you, repent and learn to be reformed your selves, before you prescribe rules for others, least both you, and them that follow you fall into the pit; and because the Merchants of this rank and orders doth love to be meddling with every thing, wherein there is hope of any thing to be got, they will try all kinds of merchandise, and so present they their direction about mariage to any who will take their ignorant Council.

Di-

Direct. *They say Mariage is no Sacrement, nor peculiar to the Church of God, and they say we judge it expedient that it be done by a lawfull Minister, and to be published three times before it be solemnised by the said Minister.*

Answ. If you mean by Sacrement a holy thing, then mariage is either holy or unholy, if unholy, then fit to be done by none; if holy, why is it not proper and peculiar to the Church of God? if they who are Members of the Church of God may marry (in the L ord, & in the covenant in which man was made) the male and the female; then what hath any to do with it, who are not of the Church of God? and what hath the Church of God to do with them that are without? and what hath a Priest to do with this? where was *Abrahams* and *Sarahs* Priest when they were maried? and where was the Priest to solemnize the mariage of *Isaac* and *Rebeccah*? and of *Sachariah* and *Elizabeth*? and because you say its not peculiar to the Church of God, whether were these of the Church of God before mentioned? but what hath the Priest to do to publish it three times like a Belman for the loss of a Horse or Cow thorow the Market? or rather why ought not the man and the woman both in the fear of the Lord (if they be moved thereunto by the Lord) publish their own intentions; And moreover, their joyning together in the Church of God, when the members of the Church of God are present; but this frustrateth the Priests 5 or 10 s and his Clerk 6 d. or a shilling more or less as they can get.

Direct. *Furthermore, they say it may be done any time of the year, but on a Fasting-day, or on the Lords day.*

Anf. Why are these days prohibited? if mariage be a holy thing, or an honorable thing, why may it not be done in the fear of God, and the power of God, why not on any day? was days made for man, or man made for days? your ignorant Predecessors, the Pharisees judged as you do, that it was not expedient or convenient, that he should heal a Daughter of *Abraham* whom *Satan* had bound on the Sabbath day; And now they say, that the honourable Estate of Mariages, is the Covenant of their God; and before they said, it was not peculiar to the Church of God; if entering into a state of Mariage be the Covenant of God, and if the Covenant of God be peculiar to the Church of God, then what is the reason (you Reformers) that Mariage is not peculiar to the Church of God? And now take their directions (who

hath a desire to Trade any more with their Merchandise) concerning the visitation of the sick.

Direct. The party sick is to send for the Minister timely and seasonably before their understanding fail them, and if the Minister suspect the party of Ignorance, he shall not examine them in the Principles of Religion, especially touching Repentance and Faith, and to make known unto him the danger of deriring Repentance.

Ans. If he be such a one who is sick, as hath traded much with the Priests Merchandise, if he be capable of understanding, there is some hope he may give the Priest 5 pound, or ten pound; and it hath been high time for the Minister to have shewn him the danger of deriring Repentance before now, (when he is like to go out of the body, not to have deferred his exhortation till this time; and if the party be ignorant, it were more time to inform him about the Principles of Religion, and Repentance, and Faith, than to have him make Answers to that which he knows nothing of; and then you conclude, if desired, the minister shall pray for him to this effect.

Direct. Confessing and bewailing original and actual sin, and the miserable condition of man by nature, and that God would give him an evidence of an interest in Christ, and the Seal of Eternal Life by Christ.

Ans. In sin you began, and in sin you will end; complaining of original and actual sin, before you know what it is, and hold on till you come to the grave, and never depart from it; and what must not the Minister pray except he be desired? it seems they always must please other mens desires, rather then mind the Spirits motion in themselves; And what is interest in Christ yet wanting, and Evidence, and Seal of Eternal Life yet wanting, and it may be the Party 40 or 50 years old? What was not this man baptized when he was an infant; and have not you said, and in the 48 page and 45 page of your Directory, that Water-baptism is a Seal of the Covenant of Grace, and of being ingrafted into Christ, and of Regeneration, Adoption, and Eternal Life; and what is the Evidence and Seal lost now? Useth not this to be the doctrine amongst you, once in Christ, and ever in Christ, and whom he loves once, he loves to the end? and hath not this man partaken of the Sacrament, and eat the flesh of Christ, and drank his blood, and a Church-member? (as you call it) and is his Evidence now to seek, and the Seal now wanting? utter darkness is your dwelling place.

Direct. And now we come to the Directory, for solemn fasts, that when some great and notable judgement is inflicted upon some people, or apparently evident, or when some special blessing is to be sought, or obtained, then solemn fasting is a duty that God expects from a Nation or people, and they are to abstain from all food, and from worldly labour, and discourses, and bodily delights, and rich apparel, and ornaments, and such like, although lawfull at other times, and gorgious attire, and lascivious habits, and if any such things be, the Minister may reprove them at a Fast.

Ans'r. To fast unto the Lord, is not to set a day apart by the will of man, but by being moved thereunto by the Lord, and not to hang down the head for a day like a Bull-rush, nor to smite with the fists of wickedness, but to loose the band of wickedness, and let the oppressed go free: And as for gorgious attire, and rich apparel, and ornaments, its no where found so much as amongst you (Steeple-house) Fasters; and for delights, and pleasures, and these things, which you say is lawful at other times, that which so judgeth will not forsake them in your set times; and if they be lawful at any time, then the Apostles exhortation is made void, who said, *Not in gold, nor costly array, nor broidered hairs*; that which abstains from them one day, and takes them up another day, is hypocrisy and deceit: And as for your abstinence from one set meal in a day, and it may be go to a banquet, or a riot, the next day after, this is abomination to the Lord. And how should the Minister reprove any for pride, when it may be he hath as many Points at his knees as a fesom Ribons & Cuffs, and a long Robe to his heels, and a broad Hatband, enough to cover one, most part down to the waist, if it were spread out; and who do you think will receive this mans reproof for pride, that is thus gorgiously attired? And what do you judge this man will have on the Thanksgiving-Day?

Direct. The next comes on the performance of the worship, which is reading, preaching, with singing of Psalms, fit to quicken the affections, and especially prayer, wherein sin is to be confess, with several aggravations, and with greater enlargement then at other times.

Ans'r. You that have nothing to quicken your affections, but to turn Davids cryings and tears into a Song, and sing, you roar for the disquietness of your hearts, and are often distracted, when your hearts are whole, and unrent; and you that think to be heard for your feigned confessions; and if you speak from your hearts, (as you say the Minister ought to do) there is no such hy-

hypocrisie and deceit among any people, as amongst you, who doth that which is forbidden, and leaves that undone that is commanded, and presumptuously sins against the light of your own consciences, as you confess, and doth not so much as endeavour to receive Christ into your hearts, nor so much as endeavour after mortification, and newness of life: And how can you think for your multitude of words, and enlargement of words, and seeming importunancy God Will hear you for your much babling? Many hypocritical Facts hath been made, which I have observed; as well as some other men, what would be the end thereof, the beginning thereof was feignedness, and the performance thereof like them that Amos speaks of, that howled for their corn, and wine, and oyl, and mocked God, and drew near with their lips, but their hearts were far from him.

Direct. But to proceed, such Texts ought to be used for preaching, that may best work the hearts of the bearers into humiliation, and repentance, and the Minister is to exhort before they depart, that their Assembly may improve their whole life to the glory of God, by re-inforcing themselves and their families in all private resolutions towards God, which they professed in publicke.

Ans^w. You that have no other thing to bring people to humility and repentance, but by a Text (as you call it) of Scripture, which you may judge in your carnal minds will do it, and pick and chuse too, the Scripture where you like: What, was not the Scripture spoken forth by the Spirit of God, and cannot be broken? and one Scripture is as good as another, and is as effectual as another, but none is effectual without the Spirit, which is that which leads to repentance, and brings down the pride of the transgressor; and except people come to receive the Spirit, and believe in it, which convinceth them of sin, and leads them to repentance, all your stirring up, and composing, and re-inforcing, will do no good at all; and so re-inforcing of self began your fast, and there it will end, without Christ, which who so comes to follow, denies themselves, and are otherwise taught, then to take the Kingdome by force. And concerning their humiliation, what heard, and mayest judge, Reader, what their Thanksgiving will be, like the rest.

Dir. The Minister is to make some pithy Narration of Gods deliverances, and sing some pertinent Psalms, and choose a pertinent text to the occasion.

An. The Thanksgiving doth not arise from any sensibility that

that people feels in themselves, but it arises from the pithy story, as they call it, of the Minister, and likewise from his devised Sermon, which hath fed the carnal minds, to reoyce in words without the life, and then ring the consecrated Bells, and get Bonfires, and eat and drink, and satisfie the flesh, & these are the thanksgivings, and the rejoyeings that the world makes, over the Witness in themselves.

Dir. And now I come to the singing Psalms, and their Mass-house, the place of their Worship, and so I have done with their traffique. First, they say, that singing of Psalms publikely in a Congregation, with a tuneable voice, is a Christians duty.

An. Where was it enjoyned by Christ, or any of his Ministers? I am ignorant, and yet the Scripture I know, but no where read in it, that singing of Prophefies, and Prayers, and other mens conditions, turned into Rime and Meeter by Poets, and Masters of Musick, in an invented tune (in the same mind which invents tunes for Ballet-mongers) and to sing such conditions amcngt proud, wanton, and disdainful people, covetons, envious, and such as hath not so much as endeavoured after mortification, or newnes of life (as generally your Parochial Congregations are) as you have confess in your Directory for Publike Worship; this is no way accounted as a Christian duty, for whose souls are not brought out of death, cannot praise the Lord; and you confess Ministers and Congregation, that you are blind in mind, and hard in heart, and full of unbelief, impenitency, luke-warmnes, and barrennes, not endeavouring to receive Christ into your hearts, your state is howling and lamentation, and not rejoicing, yet singing with the Spirit is owned, and with understanding.

Dir. And now we come to the place of publike Worship: They say it is not unlawful or unconvenient for Christians to meet together in the place which was dedicated to Idolatry, or consecrated to an idolatrous use, yet we hold it requisite, that the places of publike Worship should be unployed, and continued to that use.

Ar. And upon what account do you count it lawful, convenient, and requisite to meet in an Idols Temple, or a Mass-house? your account will be but slender and poor, which will be without example from the Saints. Did Josiah or Ezekiah, when they had broken down the Altars of Baal, and thrown down the high places, did they say, its requisite and convenient, that our Priests,

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Priests, and the Levites, & the Congregation, do meet at the Altar of Baal, or at the high places? Or did the Apostles bid the Gentiles, who did believe, go to their Idols Temple again, and say it was a convenient place to worship the true God in? And have you forgotten that exhortation or precept, Abstain from every appearance of evil? And though some do know that an Idol is nothing in the world, howbeit there is not in every man that knowledg, and is it not yet called by most of you yet, The House of God, House of Prayer? But as you did begin, so will you end to carry no true rule but for your mother, mystery Babylon.

And thus, Reader, I have led thee through many things, from the life of the Whore, and through the most of her merchants, and through the most of her traffique merchants, of divers orders and ranks; but I find them all to trade with nothing but Enchantments and Sorceries, which hath long bewitched the Nations; but the time is come, that she is manifest, with her merchandize and Sorceries, and turned from, by me and many thousands more, which is my exhortation to thee, that so thou may come to the Church which is in God, and to the elect assembly, and to know the seed which is heir of the promise, and of the Life which is without end: Which mystery Babylon, with all her merchants have sought to destroy, since she got up to ride upon the Beast, who hath compelled all both small and great to worship him, and also all Nations to buy the Whores merchandize and traffiquid, which hath deceived the Nations, and bewitched them; but the time is come, that she shall be hated of her Lovers, and they shall forsake her; and her merchants shall say, Alas, alas! which day is dawning and dawned, which discovers the Whore the Beast and false Prophet, with all their sorceries, and the Lamb shall reign, and the holy men of God, and Prophets shall rejoice over her, when the smoak of her torment ascends up for ever and ever; which the Lord hasten saith my Spirit, *Amen.*

London, the 12 Month, the
26 day. 1658.

THE END.

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